

REVIVALS OF RELIGION.

DANVILLE, KY.—Letter from the Rev. President Young, of Centre College, to the editor of the Western Presbyterian Herald, dated Danville, Ky., July 11, 1837.

Dear Brother,—As you express, in your last paper, the hope that some more full and definite notice may be furnished of the Protracted Union Meeting held in Danville, I will, without entering into minute details, give you an account of the meeting and its results, as far as they can be at present ascertained.

The meeting commenced on Friday, the 16th of June, and terminated on Monday, the 26th. The denominations which united in the meeting were the Presbyterians, Methodists, and the Cumberland Presbyterians. The latter of these sects has no church nearer to town than four or five miles—but one of their preachers was with us during the whole period, and rendered very acceptable and valuable aid. There were usually three public services each day—morning, afternoon, and night—for preaching and exhortation. During a considerable part of the time, an inquiry meeting was held from 9 to 10 o'clock in the morning, for personal conversation with each of those who felt a desire to seek their salvation. On the first day the attendance was small. The congregation increased on Saturday, but was still not more than sufficient to fill comfortably the meeting-house. On the Sabbath the services were held in the Presbyterian church, which was crowded to overflowing, both above and below. A deep solemnity appeared to pervade the assembly as the services of the morning progressed, and at the close about 15 came forward as persons desiring an interest in the religion of God's people. On Monday afternoon the place of meeting was transferred back to the Methodist church, which is a much smaller house of worship. But the house was found incapable of accommodating the people. On Monday night there was a large attendance, and many who by coming forward to be prayed for, expressed an anxiety for the salvation of their souls. Among those who thus came forward were several who, though intelligent and influential, had been, in past time, very far from the fear of God. God's work in convincing them of sin, of righteousness, and of judgment, was marvellous in the eyes of all—and every one seemed to feel that only grace divine could have thus wrought upon their hearts. From this time forth, for several successive days, every meeting appeared to be attended with new proofs of God's power and goodness. On Tuesday night, as many as about 130 white persons and about 25 colored, came forward to designated seats, expressing a desire to seek the Lord, and asking the assistance and prayers of his people to enable them to give themselves to the service of their Creator and Redeemer.

Two weeks have now elapsed since the meeting closed. On last Sabbath a communion was held in the Presbyterian church, at which time 49 persons, after profession of their faith and examination by the session, united themselves with our church. Of these, 44 were white and 5 were colored, persons of both males and 23 females; 30 of this number had never received baptism—19 had been baptized. Several of those who professed a hope of salvation during the meeting, have united with the Cumberland church in the neighborhood. About 11 have united with the Methodists. There are many who still are deeply serious, and we have good hopes that many of them will soon openly profess the service of the Lord.

PEORIA, ILL.—An extract of a letter, dated July 26, 1837, communicated for the New York Observer, gives the following account of a revival, connected with the Tract distribution.

"We have had the monthly tract distribution for a half year. Scarcely a family in a population of 1,600 or 1,800 objects to receiving the simple messenger of truth. The distribution has had a good effect, so far as to bring out more children to the Sabbath School, and has filled our churches with hearers. This spring we have lengthened the house sixteen feet, and yet it is full. The tract circulation has aided much in doing this work.

"In connection with this and other means, the Spirit of the Lord has been with us in converting power. Some more than twenty have been brought into the Christian fold, and we are of Christ in this place. At Washington, twelve miles east of us, during a protracted meeting the last and the present month, twelve or fourteen expressed hope of acceptance with God; and at Farmington, twenty-two miles west, in a similar meeting, more than thirty expressed hope; and in a Methodist camp meeting at the latter place, which immediately succeeded our meeting, 60 professed to submit their hearts to the reign of Christ.

"We hope the Lord has commenced a good work which will extend through the length and breadth of this great valley."

MAINE.—The good work is still in progress in Waldoborough, and sustains a highly thorough and interesting character. It has made its way into the neighboring town of Warren. In another town in the opposite direction, we learn, the church is beginning to awake, and some among the youth to inquire what they shall do to be saved. When shall we hear similar glad tidings from every spot, where the gospel is preached?—*Christian Mirror.*

EPISCOPACY IN MASSACHUSETTS.

The Journal of the Convention of Massachusetts is received with its full and correct abstract of parochial reports. The number of baptisms during the year has been 474, communicants 2102, confirmations 209, and burials 205. Of the parochial reports, we select those respecting the Free Church at Boston, and the School for Moral Discipline, as especially worthy of attention.—*Churchman.*

Free Church, Boston.—In the good providence of God we are allowed to record the beginning of another church in Boston, with encouraging prospects of usefulness. The service was commenced in the beginning of February last. It originated in the supposition of there being an opening for the establishment of a church at the south part of the city. In particular, it was found that there was a numerous class of persons for whom the Free Church was needed. It was definitely ascertained that there were about three hundred adult persons without regular places of worship in the southern section of the city within convenient distance to be gathered into one congregation. One hundred children were found needing to be brought into a Sunday School. One third of the whole number of people were found to be of our own communion, from education, early influence, choice or other cause, and in about equal numbers American, English, and Irish. The indications of divine Providence in the ascertainment of these facts, were such, as could not well be passed by without an effort on behalf of those thus found to be in such spiritual destitution, and for advancing the interests of Christ's Church. The attempt has been thus far successful, as well as productive of good in a degree correspondent to not to say beyond our anticipations. The congregation, which was first held in the ward room, No. 11, the free use of which it had. Through the liberality of friends in and out of the city, the room has been furnished with seats and Prayer-books. It is very commodious, pleasant, and of easy access. The use of an organ is secured from a friend of the Church, a choir formed, and the services of an excellent organist gratuitously rendered. The congregation has averaged in attendance, about

100 persons. For some Sundays past it has been larger. A Sunday School was organized, which has increased from eighteen to upwards of seventy children, under a competent number of teachers. A sewing circle has been formed for the benefit of the school. The communion has been administered three times—first, on Easter day, to sixteen persons; again, on the first Sunday in May, to twenty-two; and the present month to a like number. Besides the services of Sunday, a lecture is held regularly on Wednesday evenings, which is well attended.—The sum of seventy-two dollars has been contributed, beside a few subscriptions made, exactly by persons in the congregation, and in part by persons out of it, to sustain the service of this church. It is a charity well worthy the support of the pious followers of Christ, who would according to his command, have the Gospel preached to every creature. Two adult persons of decided piety have been baptized. Others have been awakened, through God's grace, to a sense of their religious duties and an attention to their highest, their eternal interests. We labor, pray, and with faith in Christ's promises, look for the prosperity and prevalence of his kingdom.

Report for four months and a half, from first of February—Baptisms, 6; adults, 2; infants, 1. Communicants, 36. Burials, 2. Marriages, 2. Sunday School Scholars, 72; teachers, 11.

School for Moral Discipline.—This school has now been in operation three and a half years, and with time 235 boys have been members of it. The past year the school has been divided into senior and junior departments; the senior department being under the immediate direction of the rector, together with the supervision of the whole. There has also been connected with this school a free department for orphans and the sons of widows, who are unable to support themselves at school, and who require more than ordinary moral discipline. The whole are boarded, clothed, and schooled, some of them without pay, but most of them pay one dollar per week. The latter is to make the income of the senior department pay the deficiency of the free department. There are now forty boys in the free department, making one hundred in all. Besides the rector, there are six instructors in the English branches, a teacher of the Latin and Greek languages and mathematics, a teacher of Spanish and drawing, and a teacher of French. We have the services of our Church in the chapel on Sundays, the administration of the ordinances and a lecture and prayers on Wednesday evenings. We had services on Wednesdays and Fridays during Lent, and every day of Passion Week, with the observance of abstinence and fasting as required by our Church. The religious effect of this holy season has been highly beneficial.

We have this year adopted the plan of weekly offerings. To connect the school visibly with the church, it has also been placed under the direction and government of the Bishop of the Rev. Dr. Wainwright and Hon. Josiah Quincy, jun. being associated with him as visitors.

For the regular performance of the daily religious services of the school, a liturgy of the day has been adopted, a copy of which is laid out your table for inspection.

There have been four baptisms, three received to the communion, and \$345 paid to missionary and charitable societies.

Signed, E. M. P. WELLS.

BOSTON RECORDER.

Friday, August 18, 1837.

NEW PUBLICATIONS.

Letters to Young Men, Preparing for the Christian Ministry. By William Cogswell, D. D., Secretary of the American Education Society. Boston, Perkins & Marvin. 1837. pp. 236.

The collection and judicious distribution of funds for the education of pious and indigent youth for the ministry, is a highly important part of the duty performed by the Directors of the American Education Society; but by no means the whole of it. The calling forth of young men from the obscurity of private life; arousing their consciences and informing their judgment in regard to what they owe to a world lying in wickedness, and then, exercising a parental supervision over them during the progress of their education, with a view to their highest usefulness in the church, is not the least important part of their duty.

These young men are regularly, we know not how frequently, visited at their places of education, and addressed individually and collectively, with affection and solemnity by the Secretary of the Society, or some one deputed by him, and well qualified for the service. In addition to this, for several years past, the Board have requested the Secretary to address them quarterly by letter, on those topics deemed important to the formation of their character, and the due regulation of their conduct. This service has been performed, and the volume now before us comprises the substance of those letters, somewhat modified, in order to their better adaptation to the wants of all students preparing for the ministry.

We have been greatly surprised by the variety of topics selected for remark, the felicity of the illustrations introduced, the evident justness of the sentiments expressed, and the perspicuity and purity of the style employed. It is admirably fitted to the end designed, and will form an invaluable manual for every one who has fixed his eye on the holy ministry, as the sphere of his action in the cause of God. We know not another work which condenses within so small a compass, nor even within any compass, so great an amount of appropriate and valuable instruction for this class of our youthful students. It must be confessed that the author has enjoyed peculiar advantages for its composition, in his pastoral intercourse with such young men and their instructors, and those advantages have evidently been improved, with an eye to the glory of God and the salvation of men.

The general subjects of the work, are, consecration to God; call to preach the gospel; promotion of personal holiness; duties imposed by God; duties imposed by instructors; duties voluntarily assumed; course and manner of reading; thorough education; habits of study; external deportment; pecuniary expenses; teaching school; travelling; trials of character, mental and moral; moral practices; intercourse with the world; bodily exercise; revivals of religion in literary institutions; annual concert of prayer for colleges; efforts to induce young men to enter the ministry.

"The book is designed as a friendly companion of pious students." They will certainly avail themselves of its instructions. And we mistake very much, if any student, or any minister of the gospel, who shall make himself familiar with its contents, will not find his mind enlightened, and his heart improved.

The Genius and Moral Achievements of the Spirit of Foreign Missions. A sermon preached in the Presbyterian Church, John's Island, S. C. Dec. 18, 1836. By Rev. Eliphalet White, Pastor. Boston. Crocker & Brewster, 1837.

This sermon is founded on Heb. 10: 9. "Lo I come to do thy will, O God." THE GENIUS of the spirit of foreign missions is characterized, as humble,

peaceable, long suffering, persevering and overpowering; and in each of these aspects is happily illustrated. The ACHIEVEMENTS of the same spirit are displayed in the first promise to the fallen parents of the human family; the removal of Israel to the land of Canaan; the advent, suffering and death of Christ; the course of the Apostles; the struggle of martyrs; the work of reformers; and the recent efforts of Christian benevolence. Hence it is inferred, that the work of foreign missions brings into action the noblest principles and best feelings of man; that all narrow, selfish and sectarian views and interests are forever excluded from the work; that Christians of every denomination may cordially and harmoniously unite in the work, irrespective of their ecclesiastical peculiarities; that the course of the enemies of foreign missions is presumptuous and hazardous; and that its friends should hasten the accomplishment of so glorious a work, by their zeal and fixedness of purpose.

The effect of the sermon on the congregation to which it was delivered, was, to lead to the resolution, that they would furnish the sum of six hundred dollars annually for the next five years, or while Providence should favor them with the means, to support a missionary of the gospel among the heathen; and that it be appropriated to the support of the Rev. J. L. Wilson, at Cape Palmas, in Africa, through the A. B. C. F. M. The sermon needs no higher recommendation. Nor are we surprised that it met with such a response. It is worthy of its distinguished author, and entitles him to the gratitude of the multitudes who do not will derive everlasting benefits through its instrumentality.

The Relation of Natural Science to Revealed Religion. An Address delivered before the Boston Natural History Society, June 7, 1837. By Hubbard Winslow. Boston, Weeks, Jordan & Co.

The grand objects of science and religion are the same, viz., to enlarge the boundaries of human knowledge; to instruct us how to remove or alleviate misery; to open to us ever growing and fresh sources of happiness; to lift our thoughts upward, and introduce us to the great cause and guardian of the Universe. The design of the address is, to make the entire harmony of science with revelation to appear; to show that they reflect light upon each other, and point out the identity or the analogy of their facts; and thus evince that they have the same foundation and truth in nature, the same source, the same import and interest, and that they are actually conspiring to the same end. This design is well followed up, by referring, briefly of course, to Cosmogony, Geology, Natural History, Natural Philosophy, Medicine and Chemistry; between which and revealed religion, there is no instance of conradiction, but on the other hand perfect harmony. Hence is inferred, invincible proof of the truth and divinity of the Bible; the special presence and Agency of the Infinite Mind in its production; and the friendliness of true science to true religion. We add to this notice only the beautiful quotation from A. Fuller, with which the address concludes, "When you have ascended to the height of human discovery, there are things, and things of infinite moment too, that are utterly beyond its reach. Revelation is the medium and the only medium, by which, standing as it were on nature's Alps, we discover things which eye hath not seen, nor ear heard, and which have never entered into the heart of man."

The Appropriate Sphere of Woman. A Discourse delivered in the Bowdoin street Church, July 9, 1837. By Rev. Hubbard Winslow, Pastor of said Church. Boston, Weeks, Jordan & Co.

A timely and judicious discussion of an important subject; and a very happy display of the "distinguishing glory of Christianity in elevating females to their proper rank and full measure of influence in the best and most finished state of society." The discourse is founded on 1 Timothy 2: 11, 12: "Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." These injunctions are fairly explained and urged, and enforced by copious references to holy writ. And the distinguishing duties of woman are shown to be, after first giving herself up to God, to take care of her own house, rendering it a domestic paradise; to comfort the poor and afflicted around her; to nourish and adorn the young and growing minds committed to her charge; to exert a holy influence on her husband, and to diffuse through the society in which she mingles the pure and mighty influences of female piety. "To perform deeds of personal charity and kindness to the destitute and afflicted; to converse modestly, or to employ the pen upon subjects which engage her mind and interest her heart; to assist in the circulation of approved religious books; to act the part of a personal or private teacher, whether secular or religious; to engage in small social circles of her own sex in the duties of devotion and of Christian conversation; to solicit charity for approved benevolent objects by private application; deeds like these, appear to be comprehended within the sphere which the Scriptures assign to the female sex." But to obtain a full view of the subject, as it lies before the author's mind, and as we are persuaded it ought to lie before every mind—the sermon needs to be read once, and again, and it will repay richly an attentive and repeated perusal.

An Oration delivered at NEWBURYPORT, ON THE SIXTY-FIRST ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE; JULY 4TH, 1837. By John Quincy Adams. Newburyport, Charles Whipple.

We have seen only the first sixty pages of this production, and how many remain we know not. But it may be safely declared to be the legitimate offspring of a powerful mind, worthy of its parentage, and well fitted to exert a salutary influence on a community agitated by the pressing evils of the times. It makes us acquainted with many facts in the history of the eventful period of our nation's birth, of which we have heretofore been ignorant, and shows the origin of those deep agitations and portentous conflicts of opinion which have so often since alarmed the purest patriots, and led them almost to despair of their country's continued prosperity. The claims of State Sovereignty and Nullification are treated with unsparring severity; and the blessings of slavery are portrayed in a strain of irony which none but a master painter knows how to employ. The nature of the topics discussed, the principles developed and illustrated, the peculiar character and standing of the author, and the high character of the times, will all conspire to give a wide circulation to this able production, and thus diffuse valuable political knowledge, throughout all classes of society.

CHRISTIAN PERFECTIBILITY. A Sermon preached at the Presbyterian Church in Dracut, Me. April 30, 1837. By Tobias Plinkham, Pastor of said church.

From the words of God to Abram, "Walk before me and be thou perfect;" the preacher purposes to show, what it is to be perfect; the duty of being perfect, and to answer some common objections. In defining the nature of perfection, he simply defines the character of every real Christian except in one particular; "to be morally perfect is to be FULLY sub-

mitted to God," which certainly is not true of every Christian, if indeed it be true of any. The duty of being perfect, we believe is controverted by no one. The fact that any man since the fall has become perfect absolutely, is not proved, but must be proved, before the cases of Job and others can be regarded otherwise than as cases of comparative perfection. We have not the pleasure of an acquaintance with the author, but we understand the scope and design of this sermon, we must regard him as enveloped in a fog of considerable density.

"TOO FAST AND TOO FAR; OR, THE COOPER AND THE CURRIER." Boston: Whipple & Danrell, No. 9 Cornhill, pp. 34, 1837.

This is the fifteenth No. of the inimitable, though not unimitated Temperance Tales. Like all its predecessors, it is true to nature, and replete with pathetic sentiment; and fairly refutes the formidable objection to the temperance pledge, that "it takes from man his moral power, inasmuch as it lowers the standard of human motive." Short, cheap, and worthy of universal distribution.

"A TREATISE ON BREAD AND BREAD MAKING." By Sylvester Graham. Boston: Light & Stearns, 1837, pp. 131.

A treatise, as we judge, of great importance to all who eat bread, and to all who make bread, and to all who love bread. Whatever objections may be urged against some of Mr. Graham's theories, or against his "measures," this little work deserves the attention of all who regard health, comfort, and life itself. Facts are stated which ought to be known; and reasonings are applied which can be more easily rejected with supercilious scorn, than refuted on philosophical principles.

SABBATH SCHOOLS.

FIRST PRINCIPLES OF TEACHING.—We have already remarked that the main object of teaching is not to impart knowledge directly. This principle must be kept in view, to regulate the method of instruction. Nothing should be done for the pupil, which he can do for himself. The business of a teacher is to excite, draw out, and correct the thoughts of the pupil, rather than to offer for his reception the ideas of his own mind. Hence, the importance of the plan of catechetical instruction; and of so forming the questions that they will not answer themselves, as to leave the pupil nothing to do. The mind is interested, when excited to vigorous thought, and when some difficulty is presented before it, which requires effort to overcome. Hence the unpleasant sensation produced, when a question is so framed by the teacher that the answer is perfectly obvious to the dullest apprehension. The impression is involuntarily forced upon the mind of the pupil, that his teacher supposes he has no capacity to understand the subject before him. And, when the questions are chiefly of this character, the minds of the scholars are not drawn out at all. They are mere passive recipients of thought; and perhaps sit in silent vacancy, only answering "yes" or "no," to questions which will admit of no other answers. Such exercises are always vain and spiritless; and both teacher and scholars are often pained at the awkward positions in which they find themselves placed.

To prevent this, great skill is requisite, in framing questions. Those which require a mere assent, or which admit only of a mere affirmative or negative, should never be employed when the truth can be fully brought out by indirect means. Perhaps the only case where such questions can be used with good effect, is, when it is desirable to obtain the assent of the scholar, to certain truths, in order to bring them to bear with increased force upon the conscience. But even this, if too frequently resorted to, will produce unpleasant and repulsive sensations.

Questions should be so framed as to require some exercise of the mind, to draw out principles, and to apply the truth to the conscience. This will lead to familiar conversations between the teacher and his class, and remove the stiffness and unsociality of formal teaching. Thus the exercises will become interesting, profitable, and refreshing.

Much care should be taken, to secure a happy medium of self-confidence, and such a want of confidence in one's abilities will produce discouragement and lead to inactivity. Where there is timidity and backwardness, every attempt should be encouraged, and even when the answer fails materially, the correction should be made rather as a comment or enlargement upon the answer, than as a direct correction, so that the pupil may feel that he has done something. Where there is evident self-conceit and excessive forwardness, errors should be corrected in such a way as to convince the scholar of his ignorance; and yet his feelings should be saved, as much as possible. The cultivation of self-respect, is an important means, in the management of children and youth. It is no less important that they should be treated courteously, and that their feelings should be respected, than in the case of older persons. While their sensibilities are acute, a silent look of admonition will produce far more effect, than the severest rebukes, after their feelings are blunted with continual fault-finding and censure, and they are made to feel that they are regarded as mere children. Although these may appear to be small matters, yet, a teacher's success very much depends upon his attention to them.

If free conversation is encouraged, the feeling of the pupils in relation to practical principles, will frequently be drawn out, and opportunities presented of comparing them with the true principles of the gospel. Thus, they will be convicted of sin; and perhaps the truth may be blessed to the leading of them imperceptibly to act from right motives and upon correct principles. While the idea should never be lost sight of, that no action of an impenitent person can be pleasing in the sight of God; yet, they should always be taught to act in the same manner and upon the same principles as if they were truly converted; and to feel that they are under the same obligation to do so as if they were new creatures. And, as the influences of the Spirit are unseen and imperceptible, (as the wind,) separate from the operations of our own minds, they may be, in this way, led to a saving knowledge of the truth.

After piety and the knowledge of God's word, there is nothing so important to a teacher as the study of the human mind; and few situations can afford better opportunity for obtaining a knowledge of human nature, in its early developments, than that of a Sabbath School teacher. On this account, it furnishes an invaluable school of experience for young persons. In no other manner could they spend the same time, with equal advantage to themselves. But, to profit by it, they must cultivate habits of observation, discrimination, and quickness of perception.

HEALTH OF CLERGYMEN.

The Christian Watchman of this city has the following valuable remark on this subject.

Every minister who resides in the country—and most ministers reside in the country—should have his hands to cultivate; he should be furnished, if possible,

with a parsonage, and have his barn and cow, his pig and pig-sty, his vegetable garden, his half acre of potatoes, and acre of corn, &c. &c. in the husbandry of all which a good share of the labor should be performed with his own hands. A portion of each secular day should be devoted to these employments. All this is consistent with a supreme devotion to his calling as a minister of the gospel; it is a direct means of qualifying himself for his highest degree of usefulness. By exercise furnished in these employments, his physical energy would be renewed, and his mind invigorated; his stock of common sense increased and his devotional feelings deepened.

MISCELLANEOUS ITEMS.

Until the fifty century no forms of prayer were prescribed by public authority. Forms had been previously used according to the pleasure of individuals.

It was remarked by one extensively conversant with different modes of worship in England, that he "never saw any dissenting congregation appear half so irreverent and unaffected in prayer as those who attended the service of the Established Church."

"He that knoweth God," says Baxter, "and his works, and knoweth his own sins and wants, is acquainted with the best prayer-book."

Some curious instances of the ignorance of different periods of the Middle ages are given by a distinguished modern historian. Alfred the Great complained that from the Humber to the Thames, there was not a priest who understood the liturgy in his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the Sea the ecclesiastics were still more ignorant! In the 9th century Herbard, Count Palatini, though Supreme Judge of the empire by virtue of his office, could not subscribe his name. And as late as the 14th century, Du Guesclin, the Constable of France, the greatest man in the kingdom and one of the greatest of the age, could neither read nor write. In the archives of various European governments are now to be found many charters and other public documents by kings, princes and persons of the highest rank, whose signature is a cross, *Signum crucis manu propria pro ignoratione litterarum.*

A writer in the *Alton, Illinois Observer*, gives the world a specimen of his sorrows in such statements as follow:—"It was very uncomfortable for men, in the General Assembly at Philadelphia, of which I was a member, who did not chew tobacco to sit there. One day I got a clean dry slip in the morning and allowed my hat to lie under my seat without even suspecting that any mischief might befall it. But when I took it up at the close of the session, it was sadly besmeared with tobacco juice. A brother who had sat back of me had been spitting under my seat all the forenoon upon my new hat, before neat and clean. I looked at it and hardly knew what to do. Had it not been a new hat, I should have thrown it away. But this is not all; I cannot tell how many times they spit in my face. I should think not less than fifty. Not designedly, but depending probably on their supposed ability to squirt their juice so as to be lodged any where without scattering any particle. But in this they were sadly mistaken. Perhaps by too long use, the mouth, the organ of spitting, had failed beyond their expectation. I have seen gentlemen, who used tobacco, when they went to expectorate, that would put the hand to the mouth to ward off from their neighbor any particles that might escape from the main direction. But here I saw no man attempting to use his hand, or any other thing to shield his neighbor. * * * None can wonder at the charge of one hundred dollars per week for cleaning the house. But I should think that the tobacco cleaners in the assembly and all their associates in the ministry and churches at home, should pay the expense."

HOW TO PITY THE POOR.

They have a skillful way of turning men's miseries to a good account in England, as we found recently by rambling through a London paper. The "Spitalfield weavers to the number of several thousands, were 'exceedingly distressed' by the evil times, and the fact brought to pass as merry a frolic in the King's Theatre in London as was ever enacted by the same inhabitants of this world. There was a grand ball in said theatre in aid of said sufferers. The woe of the weavers was the occasion of such splendor and pomp and hilarity as have made half Christendom wonder in the perusal. Royal patronage started the thing, and all the luminaries that revolve around the throne, and shine in the glory thereof stepped in their orbits long enough to go into the King's Theatre, and eat, drink, dance and be merry in behalf of the Spitalfield weavers. There were Dukes and Duchesses and foreign Ambassadors and Marquises and Counts and Earls and Lords and Barons and Knights, and Generals—we cannot stop to go down any farther into the lower regions of human greatness. And for numbers, we shall be exact enough to say, there were more of the nobility even, than there are convicts at Charleston. Beside all the above, there were lesser luminaries of various magnitudes. In all, there were not less than three thousand of the honorable of London, who kindly gathered themselves and their glory into the Royal Theatre to a merry meeting in behalf of the miserable Spitalfield Weavers.

The doors were opened about the time we, at these outskirts of the Creation, shut ours for the night. At half past ten the tide of guests had reached its height, and the vast area of the Royal Theatre was a sea of glory. "The *tout ensemble* of the scene was truly magnificent. There were costumes of all nations, intermingled with fancy dresses of equally beautiful appearance and effect; plumes, as at a royal drawing room; diamonds of such quantities as literally to fling back the light from the lustres; and flashing eyes out-beaming the light of the gems. That there was also plenty of music, may be supposed from the fact that there were sixty five operatives in this part of the affair; who, in the midst of their toils, for they drove the business till day-light, might have in truth said to the Spitalfield mourners "we have piped for you, but ye have not danced."

There was one affair of the utmost moment, and the omission of which would stain forever the glory of the historian who should be guilty of it; to escape which dishonor, we narrate that a quadrille, "which was to have been the greatest feature of the Spitalfield ball," was omitted in consequence of one of those catastrophes which no human sagacity could have foreseen. A principal performer in this exercise, Tugioni, got into a tangle with some of her associates in this kind of glory, which issued in "a smart quarrel," and had this further mournful issue, the loss of the quadrille! for the angry disputants one and all, declared they would have no heels in the matter. Thus was gloom thrown over those who were making themselves merry in great kindness to the sufferers at Spitalfields, and posterity lost one of the most splendid specimens of human agility that had ever been purposed.

Now all this was princely and noble, for princes and nobles were there. And then too it was all so kind to the poor. If a man surfeits himself into th

out and drinks himself into delirium tremens, and turns right into day in a magnificent frolic, and pays his ten guineas for all this, to the intent that a species of it shall relieve the suffering, who does not see the generosity? Why, reader, it is a kindly way of doing things. He that does it trends the highway of the honorable. This is the way the mighty have mercy on the poor. And verily they have their reward.

LYCEUMS.

We cheerfully insert the communication below, because we believe the suggestions it makes not only important, but capable of being reduced to an efficient and practical system. High expectations were formed from the establishment of Lyceums a few years since; but they have been sadly disappointed. What was their radical defect, we do not feel quite sure. But it is doubtful whether it will be reached by the plan here proposed. Still, the experiment is worth making; nothing can be lost by it; something may be gained; and that more ought to be attempted to elevate the intellectual and moral character of the community, none will deny.

Plan for Lectures.—In these hard times it is desirable that every individual should be sought; and that Lyceum lectures should be early introduced in our country towns, thus advancing the cause of general improvement and furnishing better subjects for conversation, than the dolorous and uninteresting topics of secular perplexities. It has been proposed years ago, and in the several adjoining towns to unite for scientific and literary purposes. The plan is this. Let every town furnish from itself as many gentlemen as it can; let each of these gentlemen deliver the lecture he has prepared in each of the associate towns, in turn; asking only his travelling expenses, paid by the town in which he lectures. By this plan, each town, gathered in the largest meeting-house, could hear alternately all the lectures in the Lyceum, and the whole expense to every family would be not more than fifty cents. They should begin by the middle of September or the first week in October, so as to avoid the cold and long evenings.

Mr. Editor, let this be done in one way, viz., that, if this plan be adopted, *elementary instruction* may be one of the prominent topics discussed by the lecturers; and especially the importance of introducing Christian morality (viz., "Dr. Wayland's Moral Science," or "Moral Class Book," or any similar work,) as a means of human culture, being all debatable dogmatics in town schools, burning at the stake, as a means of human culture, being a moral science, is the divinely constituted basis of the highest intellectual expansion. It is quite time that the spiritual nature was recognized in our educational process; and that the moral powers should be placed in education which the *Great* God intended them to fill in society. We want whole men, not want that our town schools should lead forth all the powers of the future man, in their proper order, harmony and strength, so that we may ere long realize God's idea of a MAN.

THE TIMES.

The following just and pithy remarks are from the Editor of the Christian Watchman, and deserve very serious consideration.

We are exempt from the visitations of war and pestilence, those dreaded scourges with which God punishes at times to visit the nations of the earth, and which have been inflicted on ourselves in times past. The earth is made to yield her increase in abundance; the harvest which has been gathered, is abundant; it is not less promising. Nor have we been cut off from any of those numerous sources of wealth, to which we have access in a degree almost beyond any other people on whom the sun casts its beams of light. And yet, there are, here and there, a few more frequent, or more bitter complaints, of "hard times," than usual. It is true our career has been prosperous; but it is dubious well for us that it has been thus checked; for we had grown extravagant, prodigal and idle; we had left the path of honest industry, and were playing at games of chance, hoping to win a fortune at a single cast. Now, a community may tolerate a few worthless individuals of this description, who live upon the honest industry of others; but when it becomes the habit of society, it must inevitably work its own cure; for if the game includes all, and all have nothing to lose, none of course, can win.

Members of the Church of Christ are liable to commit a great sin against the Lord at a time like this, by uniting in the general outcry of "hard times," and by making the assumed fact a cloak for their covetousness. Having been accustomed to give only when it suited their convenience, now that their convenience favors their doing nothing, they do nothing. We do not affirm that such is the fact in reference to all the professed disciples of Christ, but we fear that it is too true in reference to most. So far as our information extends, there has been of late a special falling off in the support of those benevolent institutions which have so abundantly blessed the world. We do not affirm that such is the fact in reference to all the professed disciples of Christ, but we fear that it is too true in reference to most. So far as our information extends, there has been of late a special falling off in the support of those benevolent institutions which have so abundantly blessed the world. We do not affirm that such is the fact in reference to all the professed disciples of Christ, but we fear that it is too true in reference to most. So far as our information extends, there has been of late a special falling off in the support of those benevolent institutions which have so abundantly blessed the world.

The "Appeal of Clerical Abolitionists to Anti-Slavery measures," inserted in our last, is a document honorable to those that have signed it; and lays the foundation on which multitudes of Anti-Slavery men may stand safely and co-operate heartily, with rational "Abolitionists." Let all who arrange themselves under the banners of Abolitionism, adopt the views expressed in this document, and both their numbers and moral force will be greatly augmented.

The *Portland Mirror*, remarking on the *Appeal*, says: "We have been exceedingly refreshed by this document. It is a singularly independent tone—its courtesy towards opponents, its regard for their rights, conceding all it demands—its recognition of correct principles of action and intercourse in language plain and easy to be understood—all this is so different from anything which we have seen from 'that side of the water,' that we give the whole with the sincerest pleasure."

TO CORRESPONDENTS.—We have been requested by the "Editor pro tem of the Liberator" to copy from the *Spectator* a lengthy article in reply to the "Appeal of Clerical Abolitionists," which appeared in our last. We had previously been requested by Rev. A. A. Phelps, Secretary of the Anti-Slavery Society, to publish a Reply from him to the same *Appeal*.

In answer, we would say, that we published the *Appeal*, because it advanced great general principles which we regard as true and important, and not because we wish to become a party in any controversy on that subject, and for the same reason we have inserted this week the "Appeal of Abolitionists to the Theological Seminary, at Andover." By so doing we do not admit that we are bound to publish what any person is disposed to write in reply. Moreover, our paper was never designed as an arena for conflict on this subject.

